

○○○ Birvase, a small village of seaweed gatherers, is reached, and the next two and a half miles are along a sandy beach as far as Hammanaka. A short bridge joins this place to the island of Kiritap, which is separated from the mainland by a channel only a few feet wide. Towards the evening the fog lifted, and I caught a glimpse of the village.

The ponies of the Kiritap village had just been let loose, and were running over the small wooden bridge with great clamour. The houses, which number about a hundred and twenty, are all poor and dirty. There is a main street, and most of the houses are on each side of it. The people are fishermen, seaweed gatherers, and small traders; for Hammanaka Bay, being a good anchorage for junks and small craft under the lee of Kiritap Island, is a place of some importance for its export trade of seaweeds, fish-oil, and herring guano; these products being sent down to Hakodate.

194 If a few Ainu have adopted the Japanese language, clothes, and customs, there are also many Japanese who have taken up the Ainu language and ways. I noticed this more particularly in this district, where the Ainu have almost entirely disappeared. The older Japanese and many of the younger folks have Ainu features; and not only have they adopted a great number of Ainu words, but when talking Japanese they speak it with the peculiar intonation and accent pertaining to the Ainu. This is not surprising, nor yet peculiar to the Japanese or the Chinese; for we find that almost all English residents in Chinese ports adopt many of the words of our pig-tailed brothers, and have thus formed a kind of local English, besides the "pidgeon-English"—a corruption of "business English"—which almost constitutes a language of its own.

● 194 The Ainu, like the Scotch or the French, give a rolling sound to the "r." Thus, for instance, if I had written the word "Riruran" as it is pronounced I should have spelt it "Rrurruran." Then the Ainu almost sing their words—the women in a falsetto voice, ending in a singularly mournful kind of cadenza. On his return from a journey, a hunt, or a fishing expedition, the Ainu squats down cross-legged in his hut, and, after the conventional introductory ceremony of rubbing the palms of his hands together and then repeatedly stroking his hair and beard, proceeds to relate the adventures

that have befallen him during his absence. This he does by singing out his story in a sort of monotone, or sometimes chanting it. When conversing with Japanese the Ainu have slightly modified this habit, which gave rise to much mirth to the light-hearted sons of the Mikado's empire. However, like all people who are ready to laugh at everything novel, the local Japanese have now themselves fallen into that same manner of speaking, which, after all, has its charms, as it is rather sentimental in spirit, and so far pleasant to the ear. What is more, they have also acquired the slow ways of the Ainu. [194] [538] [177]

All along the beach between Hammanaka and Hattaushi, a distance of nearly twenty miles, there are fishermen's and seaweed gatherers' huts; but none of them is inhabited by Ainu. Men, women, and children are all occupied in the seaweed gathering industry; and it is when the sea is stormy that the largest quantity of kelp is collected. The numerous reefs and rocks all along the shore-line afford suitable ground and bottom for its growth and production; and during a stormy sea quantities of kelp float on the breaking waves, to be finally thrown on shore. The industrious gatherers seldom wait for this "jetsam," as the long weeds, after they are washed off the rock, and before they are finally swept on shore, are apt to be damaged by the waves, and are therefore of less value for the export market than when long and fresh; wherefore, each gatherer provides himself with a long pole or hook, and from morning till night these half-naked "toilers of the sea" can be seen running to and fro in and out of the waves dragging bunches of long ribbon-like seaweeds, which are then carefully disentangled, stretched on the sands to dry, and, after several days of exposure, are packed for the market. 000

Some huge cliffs towering over the sandy beach make the track interesting; and here and there, scattered in the Hammanaka Bay, are some oyster-banks before reaching the single shed of Hattaushi. The following twelve miles were on an extremely bad track, partly over steep hills and partly on tiresome soft sand. Then I arrived at Otchishi—without exception the loveliest little spot in Yezo. It lies in the centre of a small bay, on the two sides of which are magnificent headlands with precipitous cliffs and rocks of volcanic forma-

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With regard to the clay fragments that are found in different places, the Gilyak have two versions: some attribute them to the old Ainu, others assert that a long time back, when the Japanese and Manchurian iron caldrons were still unknown to them, their own Gilyak ancestors had themselves manufactured clay vessels, which, by the way, may have been the case. The Gilyak believe that stone axes and other stone tools fall from heaven when lightning strikes.

In 1905 I met in Nikolayevsk on the Amur a Gilyak who lived on the mainland; he confirmed to me that around there stone axes are called *lyi tuch*, i.e. axes of lightning. They held the potsherds found in the Amur region to be remains of Chinese vessels. As to the earth hollows which there, too, occur not infrequently, they either have nothing to report on them at all or they believe those tulkus to be remnants of huts of their ancestors, who formerly had not built big huts as they are customary nowadays in Manchuria, but had contented themselves with clay huts. From a clever Gilyak living in the neighborhood of Nikolayevsk I heard a characteristic tale about these caves which I can quote in a literal translation.

"A long, long time ago there appeared here on the Amur Russian or other devils who killed the people. They came in big boats or barges and could not cross shallow water. Therefore the Gilyak fled to where there were little rivers, built their clay huts there, and stuck it out for the winter or somewhat longer. Then they went back to the banks of the great Amur. They called the newcomers *Kinys*, i.e. "devils." By chance I met also in Nikolayevsk three Gilyak who, when asked about the *Tonchi*, said they had heard that on *Tu* (Gilyak word for Sakhalin) there lived a people similar to the *Tungus* and *Orok* called *Tozin*. The *Tozin* language was also similar to the *Orok*. But it was not known from where this people had come to Sakhalin. Since, unfortunately, I have never revisited this region, I was not able to check on this information more thoroughly or to receive more detailed information from other Gilyak on the above mentioned *Tozin*.

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The consonant "z" is completely unknown to the Ainu. Wherever it occurs in other languages related to theirs, they replace it by "c." The Gilyak word *yzyn* is pronounced in Ainu "ocion," the Russian *zima* becomes *cima*, etc. Often the n- sound is inserted.

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172 3. Near the village Slawo on the road that leads out of the Russian settlement into the Gilyak settlement of the same name the inhabitants found a stone ax which they handed over to the superintendent of the property, E.K. Bezais. 4. Close to the Russian village Ado-Tym on a hillock (according to Gilyak information).

174 As proof that the unknown tribe of the Tonchi actually lived on Sakhalin some time ago and should not be mistaken for the Ainu tribes I mention the following:

It is taken for an absolutely established fact that the Ainu at a time populated all the Japanese islands, but then were pushed north by the ever growing number of Japanese, mostly to the Island of Sakhalin. It is improbable that in their migration to the north the Ainu came into regions that had never been inhabited by people before. Still less probable is the assumption that the Ainu, without being harassed by anybody, of their own free will had occupied simultaneously two such disparate regions as the hot, luxuriant Japan and the dark, gloomy, and cold Sakhalin. On the contrary, in spite of the firm assertion of the Ainu that they had come to Sakhalin from Hokkaido which had formerly been inhabited by them, many circumstances prove that the immigration of the Ainu from southern countries into the severe northern district of Sakhalin must have taken place

• [194] not so long ago. The language of the Ainu, like the Japanese, is rich in vowels which are pronounced clearly and distinctly and communicate to the language a melodious sound. This is typical and characterizes the languages of all the southern people who are not only very receptive to outward impressions but who also try to express their sentiments vividly. Further proof of the southern origin of the

[291] Ainu is their national costume. A long gown open on breast and neck with wide, short sleeves indicates that the frosts and cold winds of Sakhalin were unknown to the ancestors of the Ainu. The Gilyak [177] told me one of their legends that relates how greatly astonished their people were at the lack of trousers in the dress of the Ainu when they first met them, and that this piece of clothing was only later taken over by the hairy Southerners, who thereby tried to imitate the Gilyak.

Everything connected with the use of sleds, which is completely unknown to the Ainu on Hokkaido, was taken over by the Ainu on

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